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Editio princeps* versus an old palm-leaf manuscript Sa: Verses in the *Mahāvastu* revisited

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The *Mahāvastu* (hereafter abbr. Mv), a Buddhist Hybrid Sanskrit text ascribed to the Mahāsāṃghika-Lokottaravādins, was critically edited by Émile Senart in 1882-1897 in three volumes on the basis of six late manuscripts dating back to 1800 C.E. onwards.

The present article offers some observations on selected verses of the *Mahāvastu*, whose metres and understanding can be restored or considerably improved on the basis of better readings found in an old palm-leaf manuscript from Nepal (hereafter abbr. Sa), dating back to the 12-13th centuries,¹ and in the oldest extant paper manuscript (hereafter abbr. Na) dating back to 1657, written by a famous scribe named Jayamuni Vajrācārya², both of which were discovered in Nepal only in the 1970s, therefore they were not used by Senart in his *editio princeps*.

The examples given below illustrate "emendations" made by Senart during his attempts to correct the metre and improve the readings in the manuscripts he consulted, which not infrequently prove to be unjustified and too far-fetched, and should be reconsidered on the basis of better readings found in the above-mentioned two older manuscripts of the text.

In the third volume of his edition, from which the examples discussed in the present article are taken, Senart consulted the following three manuscripts: ms. B (dated 1800 C.E.), ms. C (undated, late) and ms. M (undated, but later than ms. B)^{3,4} which all derive from the oldest paper ms. Na, which in turn is none other than a copy of the palm-leaf ms. Sa⁵ with substantial redactional changes.

The verses examined in the present article illustrate the following situations:

1. Readings in ms. Sa were altered in ms. Na. The new readings were copied in all the later mss., including mss. B and M which Senart consulted.
2. Senart sometimes rejected readings in the later manuscripts and introduced his own readings.

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^{1.} For more information about the date of ms. Sa see Marciniak 2016.

^{2.} More information about the scribe Jayamuni is found in Formigatti 2016; Marciniak 2017.

^{3.} Mss. B and C are consulted in pp. 1-46; mss. B and M in pp. 47-463.

^{4.} See Marciniak 2014: 80-82; 89.

^{5.} About the oldest palm-leaf ms. Sa and the oldest paper ms. Na, see Tournier 2012; Marciniak 2014; Marciniak 2015; Marciniak 2016; Tournier 2017.

3. There are cases where readings in the later mss. are corrupt and Senart proposed implausible emendations which can be improved on the basis of better readings found in the two older manuscripts Sa and Na.

1. *Yaśodasya vastu*

Senart 3.405

kṛtapuṇyā hi vardhanti nyagrodho va subhūmiyaṃ |

~ ~ - - ~ - - ~ - - - ~ ~ - ~ -

anupanthako viya drumo na alpapuṇyo viruhyati ||

~ ~ - ~ - ~ - ~ - ~ - ~ - ~ - ~ ~

Jones's translation of Mv (3.403; hereafter abbr. J.):

“The meritorious man grows like a banyan-tree;

but the man of little merit becomes stunted like a tree planted in the roadway”.

A new edition of the Mv, hereafter abbr. Mv (KM)⁶, reads as follows:

kṛtapuṇyā hi vadhanti⁷ nyagrodho va⁸ subhūmiyaṃ jāto |

~ ~ - | - ~ ~ | - - | - - | - < > ~ | ~ - ~ | - - | -

anupanthake⁹ viya drumā¹⁰ na alpapuṇyā viruhyanti ||

~ ~ - | ~ - ~ | ~ ~ - | ~ - ~ | - - | ~ | - - | ~

“The meritorious [men] prosper like a banyan-tree which grows in good soil;

men of little merit do not grow out, like trees [growing] along the road”.¹¹

The metre of the above verse is *Āryā* (*Pathyā*, with a caesura after the 3rd *gaṇa*; additionally, *pāda* b is *Āryā Capalā*, with amphibrachs ~ ~ in the 2nd and the 4th *gaṇas*)¹². *Pāda* a has 30 *mātrās*, *pāda* b 27 *mātrās*.

Senart seems to have misunderstood the metre since he omitted the word *jāto*, against the reading in all the mss., after which the first line has 16 syllables and becomes *Śloka* (*pādas* a, b and d are *Pathyā*; *pāda* c is *na-Vipulā*). Even though this verse is preserved in exactly the same form in two other chapters in the Mv, Senart twice emended the text, once by omitting the word *jāto* as shown above, another time by misplacing this word in the verse:

Senart 2.423

kṛtapuṇyo hi vardhati nyagrodho iva subhūmiyā |

~ ~ - - ~ - ~ - - - - ~ ~ ~ - ~ -

jāto (')nupanthake va drumo so (')lpapuṇyaḥ viruhyati ||

- - ~ ~ ~ - - ~ - - - ~ - ~ - ~ ~

Mv (KM) reads as follows:

kṛtapuṇyā hi vardhamti¹³ nyagrodhā iva subhūmiyā jātā¹⁴ |

⁶ Mv (KM) = a new edition of the *Mahāvastu*, based on the sole palm-leaf ms. Sa and the oldest extant paper ms. Na, currently under preparation by Seishi Karashima and Katarzyna Marciniak at The International Research Institute for Advanced Buddhism, Soka University.

⁷ So reads Sa; m.c. for *vardhamti*, with the shortening of a nasalised vowel; Na Senart read *vardhanti* (unmetr.).

⁸ Read *iva* (m.c.).

⁹ Sa Na Se *anupanthako*; see BHSD s.v. *anupanthake*; PTSD s.v. *anupanthē* “adv.; along the road”.

¹⁰ Read *dumā* (m.c.).

¹¹ Unless otherwise indicated translations are my own.

¹² On the *Āryā* and its variations, cf. Warder 1967: 143-145; Sadd: 1164; Alsdorf 1968: 9-12.

¹³ Sa Na *vardhati*, sing. for pl.; read *vardhamti* (m.c.).

¹⁴ Sa Na *jāto*.

˘ ˘ – | – ˘ ˘ | – – | – – | – ˘ ˘ | ˘ – ˘ | – – | –
*anupanthake*¹⁵ *viya drumo*¹⁶ *na alpapuṇyā viruhyamti*¹⁷ ||
 ˘ ˘ – | ˘ – ˘ | ˘ ˘ – | ˘ – ˘ | – – | ˘ | – – | ˘

In *pāda* d Senart changed *na viruhyamti* to *so viruhyati*, against the reading in all the mss., which Jones (2.376) translated “but the unrighteous becomes stunted”. The correct reading is undoubtedly *na viruhyamti*, where *vi√ruh* means “grow out; shoot forth”, which is the reading in the same verses found in two other chapters in the Mv. Moreover, by moving the word *jāto* from the end of the first line, where it belongs, to the beginning of the second line Senart made the verse unmetrical. The reading in the mss. should be kept; the metre is regular *Āryā*, not *Śloka*. Interestingly, in the same verse in another chapter in the Mv Senart kept the word *jāto* in the right place:

Senart 3.184

kṛtapuṇyā hi vardhanti nyagrodhā viya subhūmiyaṃ jātā |
anupanthake viya drumā alpapuṇyā vihinā || *tti*
 ˘ ˘ – | ˘ – ˘ | ˘ ˘ – | – ˘ | – – | ˘ | – – | ˘

J. 3.180

“The righteous grow like the banyan tree in fertile soil,
 but the unrighteous wither like trees growing in the roadway”.

Mv (KM) reads as follows:

kṛtapuṇyā hi vardhanti nyagrodhā viya subhūmiyaṃ jātā |
anupanthake viya drumā na alpapuṇyā viruhyanti (← mss. *vihīranti*) ||
 ˘ ˘ – | ˘ – ˘ | ˘ ˘ – | ˘ – ˘ | – – | ˘ | – – | ˘

This verse, however, is a little more problematic than the two discussed earlier. At the end of the second line all the mss. read *vihīranti*, which was understood by Senart as s.e. for *vihīnā tti*. Further he deleted the word *na* in order that the verse makes sense. Senart apparently did not realise that by deleting the word *na* *pāda* b becomes unmetrical, namely the fourth *gaṇa* becomes trochee – ˘ instead of amphibrach ˘ – ˘. I assume that *vihīranti* in the mss. is s.e. for *viruhyanti*, which, as shown above, is the reading found in the same verses in two other chapters in the Mv.¹⁸

Thus, one and the same verse was interpreted by Senart in three different ways:

mss.: *kṛtapuṇyā hi vardhanti nyagrodho viya subhūmiyaṃ jāto* |
anupanthake viya drumā na alpapuṇyā viruhyanti ||

Senart 2.423

kṛtapuṇyo hi vardhati nyagrodho iva subhūmiyā |
jāto nupanthake va drumo so lpapuṇyaḥ viruhyati ||

Senart 3.184

kṛtapuṇyā hi vardhanti nyagrodhā viya subhūmiyaṃ jātā |
anupanthake viya drumā alpapuṇyā vihinā tti ||

Senart 3.405

kṛtapuṇyā hi vardhanti nyagrodho va subhūmiyaṃ |

¹⁵. Two short syllables *a-nu-* are contracted into one long syllable (m.c.).

¹⁶. Read *dumo* (m.c.).

¹⁷. Sa Na *viruhyati*, sg. for pl., unmetr.

¹⁸. Senart, however, was of a different opinion, writing: (Mv 3. 522) “J’ai peine à croire que la lecture primitive n’ait pas été: *anupanthako viya drumo alpapuṇyo viru(lu)jyati*.”

anupanthako viya drumo na alpapunyo viruhyati ||

2. *ŚāriputraMaudgalyāyanapramukhānām pañcānām bhikṣuśatānām rākṣasīdvīpa-kṣiptānām jātakaṃ*

Senart 3.60

arthena mahyaṃ kāriyaṃ kiṃ bhoti vyaṃjanaṃ bahu |

arthaguruko hy arthavijño arthenārthaṃ cikīrṣati ||

J. 3.62

“I am concerned with the sense, what matters the letter? For he who teaches the sense knows the sense, and seeks to do good thereby”.

Mv (KM) reads as follows:

arthena mahyaṃ¹⁹ kariyaṃ kiṃ hoti²⁰ vyaṃjanaṃ subahukaṃ pi |

arthaguruko hi arthavijñe²¹ arthenārthaṃ cikīrṣati ||²²

“I am concerned with the sense, what matters the letter?

He who attaches importance to the sense knows the sense (or: is wise), and [only] by [pointing to the] sense [he] wants to make sense”.

In the mss. *pāda* a has 30 *mātrās*, *pāda* b 27 *mātrās*, which points towards *Āryā*. *Pāda* a is a regular *Āryā Pathyā*, with a caesura after the 3rd *gaṇa*, while *pāda* b is a mixture of *Āryā Vipulā* (*arthaguruko hi arthavijñe*), and *Śloka* (*arthenārthaṃ cikīrṣati*). The only metrical difficulty we face is the 3rd *gaṇa* in the second half which is trochee – ∪, instead of dactyl – ∪ ∪ or spondee – –. The metre can be improved by reading *vijñe* for *arthavijñe*: “he who attaches importance to the sense is wise” for “he who attaches importance to the sense knows the sense”.

Senart wrongly wrote the whole verse as *Śloka*. In *pāda* b he emended *subahukaṃ pi* to *bahu*, against the reading in the mss., after which he got 16 syllables in the first line and made the metre *Śloka*. However, as a result, we face some metrical problems, i.e., *pāda* a does not scan and there is one redundant syllable in *pāda* c; moreover, the 2nd and the 3rd syllables in *pāda* c are both short, which as a rule is not permissible in *Śloka*. Senart’s emendation is untenable and it goes against the reading preserved in all the extant mss. of the text.

Edgerton 1953: 29 recognised that the meter is *Āryā*, not *Śloka*, and corrected Senart, but then he emended the verse to:

arthena mahya kāriya kiṃ bhoti vyañjanakaṃ subahukaṃ pi |

arthaguruko pi vijño arthenārthaṃ pi cikīrṣati ||

Edgerton’s suggestions, namely reading *vyañjanakaṃ* for *vyaṃjanaṃ*, *vijño* for *arthavijño*, *pi*

19. Read *mahya* (m.c.).

20. Sa *hāti* (s.e.); Na Se *bhoti*.

21. For the nom. sg. masc. -e, see BHSG § 8.25; Abhis III § 6.3; Karashima 2002: § 9.2.

22. Cf. Vin 1.40 *appaṃ vā bahuṃ vā bhāssu, atthaṃ yeva me brūhi, atthen’ eva me attho, kiṃ kāhasi vyañjanaṃ bahun ti*.

for *hi* and adding one more *pi* in *pāda* b, are partially untenable. The 5th *gaṇa* in *pāda* a and the 7th *gaṇa* in *pāda* b become amphibrachs, which is impermissible in *Āryā*.²³ In fact, as stated above, the metre can be understood as mixture of *Āryā* and *Śloka*, in which the part *arthenârthaṃ cikîrṣati* is *Śloka*.²⁴ Alternatively, *pāda* d can become regular *Āryā* if we add one syllable at the end of the line²⁵:

arthenârthaṃ cikīrṣati <..
 — — | — — | ∪ | — ∪ ∪ | <∪>

3. *Kuśa-jātakaṃ*

Senart 3.18

rājaputro śūro vīro yuddhasmiṃ apratipudgalo |
— ◡ — — — — — ◡ ◡ — ◡ —
kuśo 'yam ārūḍhaprajño idaṃ vacanam abravīt ||
◡ — ◡ — — — — — ◡ — ◡ ◡ ◡ — ◡ —

J. 3.18

“Then Kuśa, the son of a king, heroic, invincible in combat, this Kuśa who was noble and wise, spoke these words”.

M_V (KM) reads as follows:

<i>rājaputro</i> <i>śūro</i> <i>yuddhasmi puṅgavo</i>
— ◡ — — <◡◡> — —	<◡◡> — — ◡ — ◡ —
<i>Kuśo sarūḍha</i> ²⁶ <i>saprajñō</i>	<i>idaṃ vacanam abravīt</i>
◡ — ◡ — — — —	◡ — ◡ ◡ ◡ — ◡ —

“Kuša, the son of a king, ... , valiant, ..., the bull in the battle, bold, wise, spoke these words”.

The metre is *Śloka*; Senart's reading is not supported by the manuscripts, moreover it does not suit the metre. In *pāda* a, in which two syllables are lacking, Senart supplied the word *vīro*, but in this way the metre does not fit any *Vipulā* pattern. The metre indicates that the missing word should be placed between *putro* and *śūro*, whereby we get either *Pathyā* or *Vipulā*, depending on the distribution of long and short syllables in the lacking word.

In Senart's edition *pāda* b has 9 syllables; the metre could be improved by reading *yuddhasmiṃ* (')*pratipudgalo*, but the emendation is unnecessary. The reading of ms. Sa not only provides the right meaning, "the bull (= hero) in the battle", but it is also perfectly metrical. There are two syllables missing at the beginning of *pāda* b. One may supply e.g., <*vīro*> *yuddhasmi puṅgavo*, keeping the word proposed by Senart, but placing it at the beginning of *pāda* b instead of the final position in *pāda* a.

In *pāda* c Senart's conjectures are implausible. The readings in Sa are metrically correct

²³ Edgerton 1953: 29 “My text is a perfect āryā except that the 5th foot in the first line and the 7th in the second are amphibrachs”, and Alsdorf’s comment on that (1968: 307): “Eine ‘perfekte’ Āryā, bei der ‘nur’ der 5. Gaṇa der 1. und der 7. der 2. Zeile Amphibrachys sind, wäre etwa einem völlig unversehrten Menschen zu vergleichen, dem ‘nur’ ein Arm und ein Bein fehlen. Mit ∼ ∼ – ∼ – kann eine Āryā unter keinen Umständen schließen”.

²⁴. Other examples of *Āryā* with *Śloka pādas* are e.g., Th 587, 590-594. For their interpretation, see EV I: 242.

25. Cf. Alsdorf 1968: 307-308 "Eine korrekter d-pāda ergäbe sich, wenn man, was auch der Sinn nahelegt, das *pi* striche und nach *cikīrṣati* noch eine (anceps-)Silbe zufügte; aber auch hier weiß ich keine überzeugende Ergänzung vorzuschlagen".

²⁶. Probably s.e. for *samrūdha* “bold” or *sa-rūdhi* (“possessing fame”)?

(*Śloka Pathyā*) as well as providing the right sense: “Kuśa, bold, endowed with understanding (*saprajñō*)”.

A few lines below in the same chapter a similar verse is found:

Senart 3.20

tato ca so rājaputro yuddhasmi kovido kuśo |
saṃrūḍhaprajñāno asti samādāpya iti sthitā ||

Mv (KM) reads as follows:

tato ca so rājaputro yuddhasmi kovido |
Kuśo sarūḍha prajñāno²⁷ asiṃ ādāya utthito²⁸ ||

Pāda a is *ra-Vipulā*. In *pāda* b two syllables are missing. Senart wrongly moved the word *kuśo* from the beginning of *pāda* c to the end of *pāda* b, as a result *pāda* c became unmetrical. In order to improve the metre Senart added the word *asti* against the reading in all the manuscripts. However, such emendations are unnecessary and untenable. The metre and sense are better with reading e.g. <*vīro* / *śūro*> *yuddhasmi kovido*, then *pādas* c and d are regular *Śloka pādas* (*Pathyā*). *Pāda* c *kuśo sarūḍha prajñāno* is almost the same as *pāda* c in the verse examined above: *kuśo sarūḍha saprajñō*.

4. *UpāliGaṇgapālānām jātakaṃ*

Senart 3.196

āyura ca varṇaṃ ca manuṣyaloke
— — — — —
prahīyate manuḥjānām sugātrī |
— — — — —
tenaiva varṇena dhanam pi arjyaṃ
— — — — —
parihīyase jīrṇatarāsi adya ||
— — — — —

J. 3.192

“In this world of men the beautiful woman is doomed to lose her age and her beauty.

You should profit by your beauty, for already you are fading, already you are getting older”.

Mv (KM) reads as follows:

āyura ca varṇaṃ ca manuṣyaloke
— — — — —
nihīyate²⁹ manuḥjānām sugātrī³⁰ |
— — — — —
tenaiva³¹ varṇena dhanam pi tuhya³²
— — — — —

27. Sa Na *sarūpa*°.

28. Sa Na *āsi ādāya itthito*.

29. Sa Na *na hīyate* (s.e.).

30. The mss. *sugādhī*.

31. Sa Na *tenaiva* (ditt.).

32. The mss. *uhya* (s.e.).

*parihīyase*³³ *jīrñatarāsi adya* ||

◡ ◡ – ◡ – – ◡ ◡ – ◡ – ◡

“Youth and beauty of people, o beautiful lady, fade in the world of men.
Along with your beauty your wealth decreases as well; [because] you are older
today”.

An almost identical verse in Jā, no. 458 (*Udaya-jātaka*), IV 108 reads as follows:

āyūñ ca vaṇṇaṇ ca manussaloke
nihīyyati manuḥjānaṃ sugatte |
ten' eva vaṇṇena dhanam pi tuyhaṃ
nihīyyati jīrñatarāsi ajja ||³⁴

The metre is *Triṣṭubh-Jagatī*. In *pāda* c the mss. read *uhya*, which Senart emended to *arjyam* “to be obtained”, but this is in fact s.e. for *tuhyā*, which agrees with *tuyhaṃ* in Jā. In the light of the reading in Jā, I emend *parihīyase* to *parihīyate*, which not only agrees with the reading in Jā, but also provides better sense; in fact, semantically the word *parihīyate* belongs to *pāda* d: *tenayva varṇena dhanam pi tuhyā parihīyate* “along with your beauty your wealth decreases”; rather than to *pāda* c, as J. 3.192 interpreted: *parihīyase jīrñatarāsi adya* “you are fading, already you are getting older”.

Pāda b is metrically difficult:

nihīyate manuḥjānaṃ sugatī

◡ – ◡ – ◡ ◡ – – ◡ – –

The metre can be improved by reading *mānuṣāṇaṃ* (m.c. for gen. pl. *mānuṣāṇaṃ*) instead of *manuḥjānaṃ*. Alternatively, see Sadd: 1152 (8.3.1,02), where Smith provided other verses in *Triṣṭubh-Jagatī* which follow the pattern ◡ – ◡ – ◡ ◡ – – ◡ – –.

5. *UruvilvākāśyapaNadīkāśyapaGayākāśyapānāṃ jātakaṃ*

Senart 3.430

mayā vinīte na santi doṣā atrāṇiyato kāśyapa na vidyate |
◡ – ◡ | – – | ◡ – ◡ | – – | – – | ◡ ◡ – | – ◡ ◡ | ◡ – ◡ | –
nabhaṃ pateya prthivī phaleya ca na buddhadānto saviṣo caret ||
◡ – ◡ | – ◡ ◡ | ◡ – ◡ | – ◡ ◡ | ◡ – ◡ | – – | ◡ | ◡ – ◡ | –

J. 3.431

“There is no malice in one trained by me; among such, O Kāśyapa, there is none that is unrestrained. Though the heavens fall or the earth be cleaved in two, a man who has been tamed by the Buddha will fare immune from poison”.

Mv (KM) reads as follows:

*mayā vinītasya na santi*³⁵ *doṣā*
◡ – ◡ – – ◡ ◡ – ◡ – –
atyantato Kāśyapa vidyate |
– – ◡ – – ◡ ◡ – ◡ – –
nabhaṃ pateyā prthivī phaleyā
◡ – ◡ – – ◡ ◡ – ◡ – –

^{33.} In *pāda* d two short syllables *pa-ri-* are contracted into one long syllable (m.c.).

^{34.} Dutoit 4.126 “Die Jugend und die Schönheit, schöne Frau, nimmt bei den Menschen immer ab auf Erden; und um der Schönheit willen wird dein Geld auch weniger, denn älter bist du heute”.

^{35.} Corr. Na; Sa *ṣanti*.

na buddhadāntā saviṣā carensuḥ ||

— — — — —

“The one trained by me possesses no hatred; O Kāśyapa, ... (?); even if the heaven would fall, and the earth would split, those who have been tamed by the Buddha, would not walk around with poison³⁶ (= with anger)”.

Having made some emendations (*vinītasya* to *vinīte*; *pateyā* to *pateya*; *phaleyā* to *phaleya*; *na buddhadāntā saviṣā carensuḥ* to *na buddhadānto saviṣo caret*), Senart wrote this verse as *Āryā*, with amphibrachs in *gaṇas* 1, 3 and 7 in *pāda* a, and in all the odd *gaṇas* in *pāda* b. This verse is listed as *Āryā* in Smith 1949-1950: 22. We can only assume that Smith took this verse for *Gurvinī*, a subtype of *Āryā*, in which amphibrachs occur in the odd *gaṇas*, which as a rule is impermissible in other types of *Āryā*, but the author himself provided no further information regarding any metrical difficulties of this verse. Taking into account the fact that *Gurvinī* is a rather rare type of *Āryā*, and I have not noted this metre in any other places in the Mv, Senart’s conjecture can hardly be accepted. Moreover, on detailed examination of the readings in the mss. it turns out that the metre is not *Āryā*, but *Upajāti*. Importantly, no emendations need to be introduced in the reading of the mss. in order to suit this metre. The only metrically problematic part of this verse is *pāda* b *atyantato Kāśyapa vidyate*. If the word *atyantato* is understood as “absolutely, completely”, then the particle *na* must be added in this *pāda* in order to obtain the right sense: “it does not exist at all (or: he does not possess [hatred] at all)”. Unfortunately, adding the particle *na* right before the word *vidyate* goes against the metre. I am unable to propose a tenable emendation which would improve the metre in *pāda* d without changing the reading in the manuscripts.

6. Saptarātraham

Senart 3.278

śīlaskandhena acchidrā ye ca bhikṣū pratiṣṭhitā |
teṣāṃ śrutvā idaṃ sūtram mahāharṣaṃ janeṣyati ||
bhadrakṣāntisaurabhyasampannā³⁷ adīnamānasā |
arthikā buddhajñānena teṣāṃ tuṣṭir bhaviṣyati ||

J. 3.278

“And the monks who stand flawless in morality will beget a fine rapture when they hear this sūtra. There will be joy for those who are endowed with good forbearance and a gentle disposition, who are high-minded and desirous for knowledge of the Buddha”.

Mv (KM) reads as follows:

śīlaskandhena³⁸ acchidrā ye bhikṣu .. pratiṣṭhitā³⁹ |

³⁶. *Saviṣa*, lit. “with poison”, but in the meaning of *sadoṣa* “with anger, hatred”; in fact, the sense of *na buddhadāntā saviṣā carensuḥ* is the same as that expressed in the first line with the words *mayā vinītasya na santi doṣā*.

³⁷. Senart read *saurabhya*, but the correct reading is *sauratya*; Pā *soracca*; cf. BHSD s.v. *sauratya*; see also Wogihara 1908: 44.

³⁸. Sa Na *nīla*^o (s.e.).

³⁹. One syllable is lacking in *pāda* b; Senart adds *ca*, but cf. Sa 226r2 *ye bhikṣu supratīṣṭhitāḥ*.

teṣāṃ śrutvā idaṃ sūtraṃ harṣaṃ⁴⁰ bheṣyati⁴¹ bhadraṃ ||

kṣāntisauratyasaṃpannā adīna mānasā⁴² |⁴³

arthikā buddhajñānena teṣāṃ tuṣṭir bhaviṣyati ||

“Having heard this *sūtra*, those monks who are flawless in morality [and] <firmly> established, they will beget auspicious joy.

[Those, who are] endowed with patience and gentleness, [who possess] fearless <body> and mind, [and] are desirous for wisdom of the Buddha, will be satisfied”.

The same verse occurs in another place in Mv:

Senart 2.353-354

śīlaskandhe ca acchidre ye bhikṣū supraṭiṣṭhitāḥ |

te śruṇitvā idaṃ sūtraṃ harṣaṃ kāhinti bhadraṃ ||

kṣāntisaurabhyasaṃpannā alīnakāyamānasāḥ |

arthikā buddhajñānena teṣāṃ tuṣṭir bhaviṣyati ||

Mv (KM)

śīlaskandhena acchidra ye bhikṣu⁴⁴ supraṭiṣṭhitāḥ |

te śruṇitvā idaṃ sūtraṃ harṣaṃ kāhinti bhadraṃ ||

kṣāntisauratyasaṃpannā alīnakāyamānasāḥ |

arthikā buddhajñānena teṣāṃ tuṣṭir bhaviṣyati ||

The above examples demonstrate how some emendations introduced in the oldest paper ms. Na led Senart to wrong conjectures in an attempt to correct the metre. The metre in the above verses is *Śloka*. In Mv 3.278 Senart wrote *teṣāṃ śrutvā idaṃ sūtraṃ mahāharṣaṃ janeṣyati || bhadraṃ kṣāntisaurabhyasaṃpannā adīnamānasā*, moving the word *bhadra*^o from *pāda* d in the first line to *pāda* a in the second line, which resulted in the verse becoming unmetrical. However, it is not Senart who is to be held responsible for this wrong emendation, since both mss. which he consulted have *janeṣyati* for *bheṣyati*. The correct reading in *pāda* d, i.e., *harṣaṃ bheṣyati bhadraṃ*, is kept only in the oldest palm-leaf ms. Sa, while in the oldest paper ms. Na it was emended to *mahāharṣaṃ janeṣyati*, and as a result, *pāda* d became hypermetrical. Since all the later mss. derive from ms. Na, therefore they all follow the reading introduced in this manuscript. Consequently, Senart moved *bhadra*^o to the next line, but then the caesura falls in the middle of a compound, while *pāda* b has one redundant syllable. This attempt to improve the metre was complicated by the fact that two syllables are missing in *pāda* b: *adīna mānasā*, but they can be supplied on the basis of the parallel verse which has: *alīnakāyamānasāḥ*.

7. Saptarātrāhaṃ

Senart 3.278

yehi te purimā buddhā satkr̥tā dvipadottamā |

te idaṃ sūtraṃ śrutvāna teṣān tuṣṭir bhaviṣyati ||

harṣitā yehi te satvā annapānena tarpitā |

⁴⁰. Na Se *mahāharṣaṃ*.

⁴¹. Sa *neṣyati* (s.e.); Na Se *janeṣyati*.

⁴². Sa *manasānasā* (ditt.; corr. Na).

⁴³. Two syllables are missing in *pāda* b, probably *kāya*^o; cf. Sa 226r1.

⁴⁴. For the nom. pl. masc. -u, cf. BHSG § 12.61; Abhis III § 11.9.

te pīdam sūtram śrutvāna buddhe kāhinti gauravaṃ ||

J. 3.266

“There will be joy for those who have honoured previous Buddhas, Best of bipeds, when they hear this sūtra. Those who gladdened and refreshed men with food and drink will also do reverence to the Buddha when they hear this sūtra”.

Mv (KM) reads as follows:

yehi te purimā buddhā satkṛtā dvipadottamā⁴⁵ |
te idaṃ sūtram⁴⁶ śrutvāna tuṣṭā bhaviṣyamti⁴⁷ harṣitā ||
yehi te kṛpaṇā satvā annapānena tarpitā |
te pi (')daṃ⁴⁸ sūtram⁴⁹ śrutvāna Buddhē kāhinti gauravaṃ ||

“Having heard this sūtra, those, who honoured the previous buddhas, the best among bipeds, will be pleased and joyful.

Having heard this sūtra, those, who satisfied needy beings with food and drink, they also will revere the Buddha”.

The metre is *Śloka*. Senart emended *tuṣṭā bhaviṣyamti harṣitā* in *pāda* d in the mss. to *teṣān tuṣṭir bhaviṣyati*. Further, he moved the word *harṣitā* from *pāda* d of the first verse to *pāda* a of the next verse. As a result, in *pāda* a of the second verse the original reading *kṛpaṇā satvā* “needy beings” was changed to *harṣitā satvā* “gladdened beings”. Senart might have been misled by the fact that *pāda* b has 9 syllables and is unmetrical. However, the metre can be easily improved by reading semi-MIndic *bheṣyamti* for Skt *bhaviṣyamti*. This reading is confirmed by a similar verse found in another place in Mv, i.e.:

Senart 2.354

yehi purimakā buddhā satkṛtā dvijasattamā |
idaṃ ca sūtram śrutvāna tuṣṭā bheṣyanti maharṣiṇaḥ ||
yehi te kṛpaṇā satvā annapānena tarpitāḥ |
te idaṃ sūtram śrutvāna buddhe kāhinti gauravaṃ ||

Mv (KM)

yehi purimakā buddhā satkṛtā dvijasattamā |
idaṃ ca sūtram śrutvāna tuṣṭā bheṣyamti⁵⁰ harṣitāḥ⁵¹ ||
yehi te kṛpaṇā satvā annapānena tarpitāḥ |
te idaṃ sūtram śrutvāna Buddhē kāhinti gauravaṃ ||

In this case, Senart read correctly *te kṛpaṇā satvā* in *pāda* a of the second verse, but his reading in *pāda* b of the first verse, *tuṣṭā bheṣyanti maharṣiṇaḥ*, differs from that in Mv 3.278, *teṣān tuṣṭir bhaviṣyati*. The manuscripts here read *tuṣṭā bheṣyamti maharṣitāḥ*, which Senart regarded as s.e. for *maharṣiṇaḥ*. I assume that the reading in the mss. *maharṣitāḥ* is rather s.e. for *harṣitāḥ*, which agrees with the reading in Sa 369r2, as we have seen above.

45. Sa *dvidottamā* (lip.).

46. Read *sūtra* (m.c.).

47. Read *bheṣyamti* (m.c.).

48. Na Se *pīdam*.

49. Read *sūtra* (m.c.).

50. Sa Na *tuṣṭo bheṣyati*, sing. for pl.

51. Sa Na *maharṣitāḥ* (s.e.).

8. *Padumāvātīye parikalpaḥ*

Senart 3.156

gatiṃ mṛgānāṃ plavanam ākāśam pakṣiṇāṃ gatiḥ |
dharmo gatiṃ dvijātīnāṃ nirvāṇam mahatī gatiḥ ||

J. 3.151 “The way of the wild beast is the wood; of the birds the air.

Dharma is the way of the twice-born; nirvāṇa is the way supreme”.

Mv (KM) reads as follows:

gatiṃ mṛgānāṃ pravaṇam⁵² ākāśam pakṣiṇāṃ gatiḥ |
dharmo gatiḥ vibhāgīnāṃ nirvāṇam arhatām gatiḥ ||

“The sphere of animals is the wood; the sphere of birds is the air.

Dharma is the sphere of buddhist scholars, *nirvāṇa* is the destination of *arhats*”.

The metre is *Śloka*. *Pāda* a is *bha-Vipulā*; the others are regular *Pathyā pādas*. Even though this verse is found in a few other texts, as well as in one more place within the Mv, Senart changed the text, reading *dvijātīnāṃ* for *vibhāgīnāṃ* and *mahatī* for *arhatām*. The correctness of the reading in ms. Sa is confirmed by the following Pali and Sanskrit parallel verses:

Vin V 149.55

gatiṃ migānaṃ pavanaṃ ākāśo pakkhinaṃ gatiḥ |
vibhavo gatiḥ dhammānaṃ nibbānaṃ arahato gatiḥ⁵³ ||

Uv 26.10

gatiṃ mṛgānāṃ pravaṇam ākāśam pakṣiṇāṃ gatiḥ |
dharmo gatiḥ vibhāgīnāṃ nirvāṇam tv arhatām gatiḥ ||

MSV(fs) 258r9f

gatiṃ mṛgānāṃ pravaṇam⁵⁴ ākāśam pakṣiṇāṃ gatiḥ |
gatiḥ vibhāgīnāṃ⁵⁵ dharmo nirvāṇam gatiḥ arhatām ||

Interestingly, in the same verse in the second volume Senart read correctly without introducing any emendations:

Senart 2.212

gatiṃ mṛgānāṃ (Sa 181v2 mṛgānāṃ) pavanaṃ (Sa 181v2 pravaṇam) ākāśam |
pakṣiṇāṃ gatiḥ dharmo gatiḥ vibhāgīyānāṃ nirvāṇam arhatām gatiḥ ||

Here the mss. read *vibhāgīyānāṃ*, which is metrically not as good as *vibhāgīnāṃ*, since it leaves us with one redundant syllable in *pāda* c. It is not clear why in Mv 2.212 Senart kept *vibhāgīyānāṃ*, while in Mv 3.156 he rejected the reading *vibhāgīnāṃ*, and replaced it with *dvijātīnāṃ*.⁵⁶

⁵². Na Se *plavanam*.

⁵³. Cf. Horner 1997: 243 “A forest is the bourn of deer, the sky is the bourn of birds, non-being is the bourn of mental states, nibbāna the bourn of an arahant”.

⁵⁴. MSV(D) 2.83.5f reads wrongly *pavanaṃ*.

⁵⁵. MSV(D) 2.83.5f reads wrongly *virāgīnāṃ*.

⁵⁶. See BHSD s.v. *vibhāgīya* “(app. to Pali *vibhāga* plus *-īya*), one who is an expert in scholastic classification”; SWTF offers a similar definition of *vibhāgin* as “Experte im Klassifizieren (vgl. BHSD s.v. *vibhāgīya*)”; J. 3.203, n. 2 added “Senart suggests that there is a connection between the name and that of the Vibhāgas, or treatises on the Pāṭimokkha rules of the *Vinaya*, i.e. that the Vibhāgīyas were especially devoted to or versed in these rules. But Miss I. B. Horner’s suggestion (communicated to the translator) looks more feasible, namely that the Vibhāgīyas were connected with the Vibhajjavādins. She refers to *Mahābodhivaṃsa*, p. 95, *vibhajjavādinā munindena desitattā vibhajjavādo ti ca vuccati*”.

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Symbols and abbreviations used in footnotes:

- Abhis = *Die Abhisamācārikā Dharmāḥ: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins*, herausgegeben, mit der chinesischen Parallelversion verglichen, übersetzt und kommentiert von Seishi Karashima, unter Mitwirkung von Oskar von Hinüber, Tokyo 2012: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca Philologica et Philosophica Buddhica XIII), 3 vols.
- B = manuscript B of the Mahāvastu
- BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953: Yale University Press.
- BHSG = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven, 1953: Yale University Press.
- ditt. = dittography
- C = manuscript C of the Mahāvastu
- DN = *The Dīgha Nikāya*, ed. T.W. Rhys Davids and J. E. Carpenter, 3 vols., London 1890–1911: PTS.
- DN(tr) = *Dialogues of the Buddha*, tr. from the Pali of the Dīgha Nikāya by T. W. and C. A. F. Rhys Davids, part I–III, 1977 London: PTS (1899, 1910, 1921; SBB vol. II–IV).

- EV I = *The Elders' Verses I, Theragāthā*, translated with an introduction and notes by K.R. Norman, London 1969: PTS.
- Geiger = *A Pāli Grammar* by Wilhelm Geiger, translated into English by Batakrishna Ghosh, revised and edited by K. R. Norman, Oxford 1994: The Pali Text Society.
- hapl. = haplology
- J. = *The Mahāvastu*, translated from the Buddhist Sanskrit, 3 vols., London ¹1949–1956; ²1973–1978, ³1987, The Pali Text Society (Sacred Books of the Buddhists; v. 16, 18, 19).
- Jā = Jātaka, together with Jātakatthavaṇṇanā (ed. Fausbøll 1877–96).
- lip. = lipography
- MC = Middle Chinese reconstruction of the *Qieyun* 切韻 system
- M = manuscript M of the *Mahāvastu*
- m.c. = *metri causa*
- met. = metathesis
- Mv = *Mahāvastu*
- Mv (KM) = a new edition of the *Mahāvastu*, currently under preparation by Katarzyna Marciniak and Seishi Karashima.
- MW = Monier Monier-Williams, *A Sanskrit-English Dictionary*, Oxford 1899: The Clarendon Press.
- MSV(D) = *The Vinayavastu of the Mūlasarvāstivādin, Gilgit Manuscripts*, ed. Nalinaksha Dutt, vol. 3, pts. 1–4, Srinagar 1942, 1943, 1950; Delhi; ²1984: Sri Satguru Publications.
- MSV(fs) = *Vinaya Texts*, ed. Shayne Clarke, New Delhi and Tokyo 2014: The National Archives of India and the International Research Institute for Advanced Buddhism, Soka University (Gilgit Manuscripts in the National Archives of India: Facsimile Edition. vol. 1).
- Na = the oldest extant paper manuscript of the *Mahāvastu*; completed in 1657 by an eminent scribe named Jayamuni Vajrācārya. The original is kept at the National Archives of Nepal, Kathmandu; the microfilms are available at the National Archives of Nepal in Kathmandu and at the Staatsbibliothek zu Berlin.
- Pā = Pāli
- Pischel = *A Grammar of the Prākṛit Languages*, Motilal Banarsidass Publishers, Delhi 1999. First Edition: *Grammatik der Prakrit-Sprachen*, Karl J. Trübner, Strassburg 1900.
- Pkt = Prakrit
- PTSD = Thomas William Rhys Davids & William Stede, eds., *The Pali Text Society's Pali-English Dictionary*, London, 1921–25.
- Sa = the sole palm-leaf manuscript Sa of the *Mahāvastu*; on paleographic grounds dated to ca. 12th c.; the original is lost; the microfilms are available at the National Archives of Nepal, Kathmandu, and at the Staatsbibliothek zu Berlin.
- Sadd. = *Saddanīti. La Grammaire Palie d'Aggavaṃsa*. Texte établi par Helmer Smith, I (1928), II (1929), III (1930), IV (1949) Tables, V 1 (1954), V 2 (1966) Vocabulaire, Lund: (*Skriptor utgivna av Kungl. Humanistiska Vetenskapssamfundet i Lund*, XII 1–5); repr.: 3 vols., Oxford 2001: The Pali Text Society.
- s.e. = scribal error
- Se = *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882–1897: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde série, 3 Vols.).
- Skt = Sanskrit
- SWTF = *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, ed. H. Bechert, K. Röhrborn, J.-U. Hartmann, Göttingen 1973ff.
- Th = *Theragāthā*, in: *Thera- and Therī-Gāthā*, ed. H. Oldenberg and R. Pischel, rev. K. R. Norman, L. Alsdorf, London, 2nd ed., 1966: PTS.
- unmetr. = unmetrical
- Uv = *Udānavarga*, hrsg. von Franz Bernhard, Göttingen 1965–1990: Vandenhoeck & Ruprecht (Sanskrittexte aus den Turfanfunden 10), 2 vols.
- Vin = *Vinayapiṭaka*, ed. H. Oldenberg, 5 vols., London 1879–1883: The Pali Text Society.
- w.r. = wrong reading